ISTIAN INFILLIGIENCIER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D-THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

New Series, Vol. VIII.-No. 14.

Vol. XIV.

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JOSEPH D. LORD & CO. WILLIAM A. DREW, Editor.

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om the N.Y. Chris. Messenger & Philad. Universa list. UNIVERSALISM DISCUSSED.

"To Mr. Abel C. Thomas-Letter 4.

Philadelphia, March 7th, 1834.

Dear Sir—The pages of the Bible are so lete with the doctrine, that some of our e die in their iniquities, and are punished the future state of being, that in r letters I have cited passages not because udged them to be the most conclusive, t because providentially my eye was turn-upon them at the opening of the book. Frequently the simple quotation of Scrip-

re, if it be understood in its plain and ob-ous meaning, is 'sufficient proof of a posiand commentary and criticism are edful to those alone who wish to believe a ferent doctrine from that taught by the Spirit of inspiration. For instance, ese propositions, 'there is one God, and e Mediator between God and man' d these shall go away into everlasting ishment, are so simple and conclusive, at none but an Atheist will require elucida-n to satisfy him that the Bible asserts the ing of one God, none but a Romanist will ed criticism to show that there is no other iator than the Lord Jesus Christ ; and ne but a Universalist will demand coment to establish the doctrine of the evering punishment of the wicked.

That there are many texts of Scripture ich require reference to the context, and etimes to the original language in which ey were written, that we may ascertain en meaning, is readily granted. Especialhas 'our beloved brother Paul also, accorng to the the wisdom given unto himtten unto you-some things hard to be which they that are unlearned dunstable wrest, as they do also the other riptures, unto their own destruction;' not in time, as you admit, but during evering ages.

That the kingdom of God sometimes de tes the church in the world, consisting of professors of the true religion together th their children, is true ; but it also sigfies that domain of God in giory which is lled beaven. Now if none can enter the igdom of God in the world without being mof the Spirit, surely none can enter the me of the king in glory without first havexperienced a spiritual renovation.

There was a just man who perished in his thleousness, from the steamboat William an, the other day ; and the righteous perdaily, from the earth, when they die; but rely Christ did not intend, that 'whosoever eveth in him should not perish' from a mboat, or from the face of the earth. ievers as well as unbelievers perish from earth by heat, cold, fire, water, and all rocuring causes of the dissolution of and body. To perish, therefore, does in every instance signify to suffer endless nishment; but when one is threatened th perdition as an evil the very opposite everlasting life, that perishing does mean hing else but everlasting death.

Paul speaks of the dying of the just man ich is his perishing from the earth, as fallasleep in Christ-and says, that if there no resurrection, 'then they also which are len asleep in Christ are perished.' 1 Cor. .18. Now if to perish means nothing more in dying, then you would make Paul say, at if there is no resurrection, they who ve fallen asleep, i. e. died in Christ, have ed! Paul was not wont thus to trifle by peating truisms. He speaks of a perdition might succeed natural death.

When Christ foretold, that he should die believers should not perish, he referred think, to the 'perdition of ungodly men,' Peter iii, 7.) which is to succeed 'the day judgment;' and which will fulfill the pre ns of Scripture, that 'the hypocrite's pe shall perish ;' (Job viii, 13,) that the aire of the wicked shall perish, while the hteous shall be in everlasting remem-ance; (Ps. cxii, 6, 10,) that he who speaklies shall perish; (Prov. xix, 9,) and that iny other persons 'shall utterly perish in en own corruption.' Now if the perishere denounced, means nothing but natal death, then the righteous and the wick-, and all mankind alike are to perish in ruption, and to experience the perdition

their hopes and expectations.

That the everlasting life which believers all experience in a 'future immortal existce, is begun in this world, and that every tual believer now hath it, is a glorious th. All who have believed, and they alone, we 'passed from death unto life,' and to w God and Jesus Christ aright, not only cures, but so far as spiritually knowing is cerned, is a part, an incipient portion, of everlasting. Because, however, believhave the promise and experience of everng life, begun here, and to be perpetuaforever in a future state of existence, it es not follow that they who believe not ve eternal life at all. Nor is it true, that erlasting life is confined to the present orld, because all believers have it here. h the other hand, the very words teach as arly as language can speak, that the hospiritual living commenced in this world, all be continued so long as the immortal bjects of it shall endure.

The power of working miracles did follow any that he is more than the first age.

any that believed the gospel in the first age the Christian Church; but the Savior ver promised that all believers, who shall can demonstrate the characteristics. ape damnation should be thus endowed. he had said, 'these signs shall always fol-

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low every one who believeth,' your mode of in thereat : because straight is the gate, and order to convince me and the thousands of strengthen and encourage his disciples in explaining away the declaration, 'he that be-lieveth not shall be damned,' would have

If the destroying of him who hardeneth his neck, means nothing but 'that death was inevitable,' then we may read Proverbs xxix, i, in this manner, the that being often re-proved hardeneth his neck, shall suddenly be destroyed, and that without remedy; and all other persons shall be destroyed likewise; but perhaps not suddenly; for all, of every name and character, the best and the worst, will find that death is inevitable. This mode of explaining Scripture would make every threatening and denunciation of evil lose its force, because it would then bear equally against all men who must die. Such a result, no doubt, many desire; for thus the law would lose all its penal sanctions, and the righteous and the wicked would be both equally saved and damned together.

God is able, popularly speaking it is true, to do many things which he will never do; but when he exhorted his disciples 'to fear him, which is able to destroy both soul and body in hell,' we must think, that the destruction did not mean merely natural death; and that other people who are not his disciples have quite as much reason as they to fear the same doom; especially when he in pursuing his discourse said, Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven' Matt. x, \$2, To be denied disowned and rejected of Christ before his Father in heaven, as not worthy of him, nor of his society, is a constituent part of the endless punishment which is elsewhere called the damnation of hell. Can you think, sir, that it would consist with universal salvation for Christ to disown or deny any one, before his Father and his angels, saying, as he has said he will to the unwise virgins, 'I know you not !'— Matt. xxv, 12.

The world is in some sense Christ's kingdom; and so is the Church in the world; and out of either of these kingdoms of God, the tares may be gathered to be burned.— Their having been in the visible kingdom of God, without serving him in conformity with their opportunities, will render the flames of the furnace into which they shall be cast more intense. You say, 'Be it noticed also, that whatever is destroyed ceases to exist, and of course ceases to suffer or enjoy.' How can this agree with your doctrine of the final holiness and happiness of all mankind in a fu-ture state? That which ceases to exist, has no existence any where; and of course, when the Lord having saved the people out of the land of Egypt afterwards destroyed them that believed not,' (Jude 5) they ceased to exist; they were annihilated; and yet agreeably to your teaching they were made finally holy and happy. If this is true, then your final state of blessedness is affirmed of that which is not; and your heaven must be a non-entity.

The passages which you have cited or may cite to prove that all mankind shall experience final and everlasting reconciliation to God in a state of holy happiness, I propose to consider in somefuture letter. At present I shall be content with remarking, that when the Sacred Scriptures are correctly translated and inter-preted no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make two seemingly opponent passages agree in sentiment, it is manifest, that we mistranslate, or misinterpret or misunderstand either one or both of them. The system of divine revelation, whether by the constitution of the human mind, divine providence or the writ-ten oracles of the Most High is one grand, harmonious whole.

In further proof of the punishment of some sinners after the present life, I refer you to a few additional portions of the Bible. Of Christ it was said by Moses, 'every soul which will not hear that prophet, shall be destroyed from among the people.' Acts iii, 23. If this meant natural death, then all who hear and all who hear not, that Prophet, die, and are destroyed without distinction. If a violent death, or death by famine, or pestilence, was threatened, all who heard not that prophet were not thus destroyed either from the Hebrew Church, or from the earth.

When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever.'-Ps. xcii, 7. If you say that this destruction refers wholly to this life, then the wicked and righteous fare alike; while the text evidently was intended to show, that when it shall be well with the latter, it shall be ill with the former. Such attempts to prove, that being destroyed forever is nothing more than the natural death appointed for all men, I fear will come under the condemnation of Malachi ii, 17, in which place it is written, 'Ye have wearied the Lord with your words. Yet ye say, wherein have we wearied him When ye say, every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, where is the God of judg-ment? If there are, or ever have been, people on earth to whom these words are applicable, I mean no personal disrespect when I say, they must be to those who deny any future judgment and perdition of ungodly men. 'Yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; [or rather, the just by faith shall live,] but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' Heb. x, 37—39. Here perdition is contrasted with the saving of the soul; and evidently means the not saving or the loss of it; concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own

Enter ye in at the strait gate; for wide is tender of the gate and broad his the way that leadeth to destruction, and many there be which go

norrow is the way that leadeth unto life, and few there be that find it.' Matt. vii. 13, 14.

Remembering 'that it is as far from your house to mine, as from mine to yours,' I continue yours, with the best wishes,

Gardiner, Maine, Friday, April 4, 1834.

EZRA STILES ELY.

To Mr. E. S. Ely .- Letter 4.

Philadelphia, March 15, 1834. Dear Sir-There can be no doubt that, in some cases, the quotation of Scripture, 'if it be understood in its plain and obvious meaning,' is sufficient proof of a position. But in the discussion of the all-important question before us, something more than the simple citation of the written testimony will be re-We may multiply quotations from the Bible—but if we make no attempt to show their bearing on the matter in hand, our labor will be in vain; and we would re-spectively be justified, in the light of all equi-table rules of argumentation, were we severally to refrain from offering a word of comment on the passages so quoted.

The second paragraph of your letter, is, in my judgment, very exceptionable. Suppose that, in my previous communication, I had written as follows; "These propositions,— there is one God and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all men to be testified in due time,' and 'It pleased the Father by him to reconcile all things to himself? are so simple and conclusive, that none but an Atheist will require elucidation to satisfy him that the Bible asserts the being of one God; none but a Trinitarian will need criticism to show that God is indivisible one, and Jesus Christ a man; and none but a Partialist will demand comment to establish the re-conciliation of all things." If I have penmed a paragraph like the foregoing, you would most probably have proceeded to inform me, that Trinitarians believe God to be essentially one; that in their view Jesus Christ was both God and man, by hypostalical union; and that they do not suppose the reconciliation of all things to contradict the everlasting punishment of the wicked. And you would have closed the merited rebuke, by cautioning me against using language hich might be retorted.

Now be it remembered, that Universalists most sincerely believe all that the Bible says about everlasting punishment. We have ever held, (and I am happy in being enabled o adopt your own language,) 'that when the Sacred Scriptures are correctly translated and interpreted, no passage can contradict any other passage ; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make too seemingly opponent passages agree in sentiment, it is manifest that we mistranslate, or misinterpret, or misunderstand either one or both of hom. The setem of Divine Revelation, hether by the constitution of the human mind, Divine providence, or the written oracles of the Most High is one grand harmonious whole.'

There is another item in your second pargraph, which demands a passing notice.-You say, that "commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration." From the connexion in which this sentence occurs, the intimation is obvious, that in your opin ion, the Atheist, the Romanist, and the Universalist, are equally desirous to 'believe a doctrine from that taught' in the different Bible. If there was either argument or pro-priety in such imputations, no good reason could be assigned why either of us should not resort to them. Why should you class the Universalist with the Atheist and the Romanist !- I might with equal propriety argument would this procedure furnish ?-Nothing farther, than that I was willing to disregard the injuctions of the charity that thinketh no evil, in order to perpetuate the prejudices of sectarianism.

I do respectfully assure you, that Universalists have no desire to 'believe a different doctrine from that taught by the Holy Spirit of inspiration.' We solemnly believe that Holy Scriptures most unequivocally teach the doctrine of the final reconciliation of all things. Nothing that we can imagine would be more desirable, and for nothing better do we wish. And if we feel disposed to consult 'commentary and criticism,' in elucidation of the truth of heaven, we must consult the works of your own commentators and critics. You do not suppose that they desired to believe what the Holy Spirit had not revealed—nor can you, with any plausi-bility, charge the Universalist with such a desire, when the energies of his mind are devoted to an examination of the word of God; and when he calls to his aid the commenta ries and criticisms of Lightfoot, Pearce, Whitby, Horne, Macknight, and others, whose piety will not be called in question.

You readily grant, that 'there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written, that we may ascertain their meaning.' Then why find fault with me for consulting the connexion of the passages by you cited in a former letter ? Will you allege that it is because those passages, in their plain and obvious meaning,' teach the doctrine of endless punishment? Give me leave to state that, in relation to many of the passages you have quoted, the best orthodox critics and commentators the world has ever produced, are decidedly against you. But aside from all this, I remark, that, with the exception of some of the purposely disconnected writings of Solomon every portion of the Bible should be considered with especial reference to the connexion in which it stands.

In quoting part of a sentence in Matt. xxx these shall go away into everlasting punish ment,' you intimate that this declaration, 'if it be understood in its plain and obvious meaning,' is sufficient proof of endless punishment. It may be sufficient proof to conUniversalists who read our letters, you should have proceeded to show when and where the judgment spoken of in Matt. xxiv, and xxv was to take place; and you should also have brought into view the circumstances by which the discourse commencing Matt. xxiv, 4, was elicited. I hope you will attend to this suggestion.

Speaking of those who wrest the Scriptures 'unto their own destruction,' you re-mark, 'not only in time, as you admit, but during everlasting ages.'-Of this you have not furnished a word of proof.

You have not yet attempted to show that

the phrase kingdom of God, in John iii, 3, signifies that domain of God in glory which is called heaven.' On a re-examination of your remarks, you will discover that your argument is predicated on your opinion. . 1 any one can enjoy dity without 'a spirthe beat. itual renovation. Se suppose however, that they who do not enter the Gospel kingitual renovation. dom in this world, will be eternally wretched in the next-which remains to be prov-

That believers as well as unbelievers perish from the earth by heat, cold, fire, water,' &c is most true-but I do not find it written that believers thus perish because of their The testimony of our Lord, in Luke xiii 1, 5, affords some light on this subject. Jesis was told of certain 'Galileans whose blod Pilate had mingled with their sacrificestand he took the opportunity to say, 'Suppos ve that these Galileans were sinners above all the Galileans, because they suffered sich things? I tell you, Nay; but exceptye repent, ye shall all likewise [in like mamer] perish. Or those eighteen, upon when the tower in Siloam fell, and slew then, think ye that they were sinners above all nen that dwell in Jerusalem? I tell you Nay, but except ye repent, ye shall all LIKE-wise perish.' If Jesus had intended to teach endless punishment, he surely would not have introduced the cases with especial reference to which he added the solemn warning above noticed. He spake of perishing likewise, in case of impenitence-and there he left the matter, without so much as hinting at a retribution in the future world.

It is true, that in John iii, 16, perishing is placed in opposition to the possession of ev-erlasting life—but you have not quoted a single passage in proof that the Scriptures speak of everlasting life in reference to the immortal existence. You say, indeed, that the very words teach as clearly as language speak, that the holy, spiritual living com-menced in this world, shall be continued so long as the immortal subjects of it shall endure'—but you cannot reasonably expect that I should thence infer the doctrine of endless punishment. If you are correct in this matter, you can easily furnish 'the law and testimony as vouchers. I beg of you to adduce the passager in which the phrase in question is supposed to confirm your view of the subject. You admit that the believer harn everlasting life—but is it thence to be inferred that a part of mankind shall suffer

endless punishment.

I think your citation of 1 Cor. xv, 18, was unfortunate for the position you have taken in relation to the meaning of the word perish. You think that Paul there 'speaks of perdition that might succeed natural death. In this case we ought to read, that if there be no resurrection, then they also which are fallen asleep in Christ are clernally damned! Surely the premises do not justify this appalling conclusion. In my judgment, Paul intended to say, that if Christ was not risen, there was no ground to hope that even those who had fallen asleep in Christ would ever be raised from the dead.

As to the 'perdition of ungodly men,' 2 Peter, iii, 7, and 'the day of judgment' mentioned in connexion therewith, I may simply remark, that the future reference of the latthe perishing of the hypocrite's hope, Job viii, 13, and of the desire of the wicked, Ps. cxii, 6, this does not establish the endless punishment either of the hypocrite himself or of the wicked. The additional verses you have cited, in which the word perish happens to occur, need not be specially noticed. You might quote scores of equally irrelevant passages.

The connexion of Mark xvi, 16, is very

explicit-'These signs shall follow them that believe.' If you confine those signs to the age of miracles, to the same age the particular condemnation spoken of must also

You have not correctly understood my remarks on Proverbs xxix, 1. And yet I see not how you could have misapprehended my meaning. I quoted Prov. vi, 15, and 2 Chron. xxxvi, 16, 17, (in which passages phraseology similar to the language of the text occurs) in order to show that prema-ture natural death was the declared consequence of iniquity, according to the representation of Solomon. Your remark, that, 'all, of every name and character, the best and the worst, will find that death is inevitable,' has no bearing on the question. place this matter in its proper light, we should remember that David and Solomon considered long life a blessing attendant on righteousness. With long life will I satisfy righteousness. 'With long life will I satisfy him, and shew him my salvation.' Ps. xci. 'The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth.' Ps. xli, 2. Of wisdom it was said, Length of days is in her right hand,' Prov. iii, 16. 'Hear, O my son, receive my sayings, and the years of thy life shall be many.' Prov. iv, 10. Indeed, the first commandment with promise, had the blessing annexative the state of ed, 'that thy days may be long in the land. I might fill a column with similar proofs .-Now in opposition to length of days as the promised reward of righteousness, premature death, or destruction from the earth, is spoken of as the consequence of iniquity .-Your insinuation that Universalists desire the law to lose its penal sanctions, passes for no more than it is worth.

In relation to what our Savior said about

the performance of the duty assigned them Th y were to go forth and preach the Gospel of the kingdom. They would encounter much opposition and persecution—but they were still to be faithful. They were not to be ashamed of or deny their Master. In case they denied him, he would deny them if they were ashamed of him, he would be ashamed of them. Whosoever therefore shall be ashamed of the and my words in this sinful and adulterous generation ; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.'—
Mark viii, 38. ix, 1. [Compare Matt. xvi,
27, 28. xxiv, 29—34.] These passages are
parallel with Matt. x, 32, 33, and fully exparallel with matt. x, because the time when the denial was to take place, and schere, It was at that time he would say to the note it know you not. Matt. xxv, 12. I earnestly request you to avoid assuming that the coming of the Son of man, so frequently spoken of by our Lord, is a yet future event. In Man. by our Lord, is a yet future event. x, 23, from which chapter you have quoted two verses about denying or confessing the Master, Jesus said to his disciples, 'When they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.' And then follow the instructions before referred to.

In commenting on my remarks on the para ble of the tares, you do not attempt to show that I erred in relation to the time signified by the phrase end of the world; and you proreed at once to assume that the furnace spoken of is in the immortal state of existence. Prove this point, and I will yield the argu-

When I said, that 'whatever is destroyed eases to exist, and of course ceases to suffer or enjoy,' I had in view your supposition that the destruction of soul and body ed to a future state. When the body ceases to exist as such, it ceases as such to suffer or enjoy; and if the spirit as such be destroyed, as a spirit it can neither suffer nor en-joy. When the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not,' they were simply destroyed as men in the flesh-they were taken away from the earth-but what has this to do with a future state of existence? If you can prove that they were destroyed in a future state, then I will acknowledge that they were annihilated—and in this event, it would be as foolish in you to assert their endless punishment, as in me to affirm their final holiness and happiness.

These remarks will equally apply to Ps. xcii, 7, which you quote. If you insist that the being destroyed forever there spoken of, refers to the future state, you must be un-berstood to teach the ornihilation, and not the endless punishment of the wicked. I might refer you to Ezek. xiii, 22, with no less impropriety than you can me to Malachi,

As to Acts iii 23, I remark that Peter must not be misunderstood—to attach a meaning to the language of Moses that Moses never intended to convey. If you are disposed, you may consult Deut. xviii, 15-20. I ask you to quote a single passage from all that was communicated to Moses at Horeb, in which any thing like future punishment is To destroy a so much as clearly intimated. man from among the people, plainly signifies no more than to cut him off from the

Heb. x, 37—39. That 'perdition is here contrasted with the saving of the soul,' is certainly true; and I freely allow that it "evidently means the not saving or the loss of it, concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own soul?'" The ter phrase remains to be proved. And as to latter quotation is from Mark viii, 36. But do you seriously suppose that the word soul here used signifies more than natural life?-In the verse preceding, precisely the same original word is twice used, and is translated life in both cases. So also in Matt. xvi. 25, though in verse 26, as in the text above, it is rendered soul. The plain meaning is, 'what shall it profit a man if he gain the whole world and lose his own life? or what shall a man give in exchange for his life?'-So PEARCE, CLARKE, and others.

You have cited Matt. vii, 13, 14, without comment. Why is this this so? I knew that passage was in the Bible before I saw your letter. I will acknowledge that you are right and I am wrong, if you will prove, 1st. That the destruction there mentioned signifies endless punishment; and 2d. That the life there spoken of is the blessedness of immortality.

I regret that you have not deemed it expedient to notice the passages by me cited in my last letter, with the comments thereon, in proof of the final holiness and happiness of all mankind. You promise, however, to attend to them in some future communication-but it appears to me that it would be well for us respectively to finish our work as we proceed. Whatever course you may think proper to pursue, I shall continue, as opportunity presents, to furnish the Divine testimony in proof of the eventual blessedness in Christ of the whole human family.

1 Cor. xv, 22, 'For as in Adam all die, even so in Christ shall all be made alive.'-By dying in Adam, I understand dying in the mortal constitution of the first man, was of the earth, earthy—and by being made alive in Christ, I understand a resurection from the dead in the image of the Lord from heaven.

That the death in Adam is a natural death, ou will admit-and that the chapter in which the text occurs, treats of a resurrection into an immortal existence will not be dis-

The word all in the latter clause of the sentence, is co-extensive in the signification with the word all in the first clause. As many as die in Adam, will be made alive in Christ-for the declaration is, 'even so.'

If it be objected that all do not die in Ad-

any, will not require a resurrection.

If you say that believers only shall be made alive in Christ, I remark, 1st. The text says nothing about believers, but simply that 'as in Adam all die, even so in Christ shall all be made alive.' 2d. If none but believers die in Adam, then none but believers shall be made alive in Christ.

If it be objected, that the text simply states that all men shall be raised from the dead, I answer, that, 'all shall be made alive IN CHRIST.' And 'if any man be in Christ he is a new creature; old things are passed away; behold all things are become new. 2 Cor.

v, 17. Moreover, Paul says it is sown in corruption, dishonor, and weakness; it is raised in incorruption, glory and power; it is sown an animal body, it is raised a spiritual body.— All have borne the image of the earthy; and all shall bear the image of the heavenly.

If it be objected that Paul says, 'But every man in his own order: Christ the first fruits : afterward they that are Christ's at his coming'-I remark that the Apostle adds, Then cometh the end, when he shall have delivered up the kingdom to God even the Father: when he shall have put down " rity and nower. For be

d. They who in no sense die in Adam, if | we, therefore, to say what Luke reported is | not true? No-certainly not. What we are after is, the weight of evidence as to the importance of that qualification. And that weight is as two to one against the importance of the words in question. We say against the importance; because had Matthew and Mark considered them important, (as the objection we are noticing certainly is,) it is hardly rational to conclude they would have omitted them altogether. The most probable conclusion is, that, whatever we may understand by the words now, Luke did not intend by his report to give a sense to the conversation, which the other Evangelists did not receive or record. They all ought to be understood as barmonizing.

Now in relation to the phrase " worthy to obtain," we find that learned translators since King James' day, do not render the passage as it stands in our common translation. Instead of the word worthy, Dr. Campbell uses the wordorodii a

sage should be understood as saying, in ef-

--- out that the pas-

Business of interest will come before the Society, and it is hoped that the members one and all, as they wish success to the cause in town, will attend.

BRAVISSIMO. B. "I CAN CALL SPIRITS FROM THE VASTY DEEP!"

-but will they come?" Rev. Adin Ballou, editor of the Independent Messenger, is certainly the most valiant belligerent living;-we judge this, especially, from what, with a remarkable modesty, he is pleased to say of himself. It may be recollected that several weeks ago that gentleman published a challenge in the Messenger, boldly daring out all the "Rev. Fathers and Teachers in the Israel of Universalism," to meet him-the same Rev. A. B. single handed and alone, publicly to measure swords on the question of future punishment. In this challenge he used the following language_"In the affimative of the

E; in the negative, as n as you please;" "we v. A. B.) are able to of any attentive con-

gregation;" our offer, "by allowing the Universalists any number of disputants, and any length of time they choose must be considered peculiarly advantageous to their cause."

Well, it seems this challenge provoked the controversial propensity of a young clergyman, Rev. D. D. Smith, who singly accepted the proposal. After not a little noise from the notes of terrible preparation, and some difficulty, we believe, in obtaining a house in Boston for the Discussion, the hostile parties met on the ever memorable Tuesday, March 18, Anno Domini 1834, and Anno Mundi, 5838, in the church of Rev. Sebastian Streeter.

As was to be expected the Rev. Adin Ballou, came out with terrible prowess upon his young antagonist; heaped destruction upon him in piles high as heaven; cut him into shoe strings and sported his tattered fragments before the astonished miltitudes. There was not a piece of him left large enough to occupy a single apartment in the shell of a tobacco seed. But we will let the Rev. conqueror speak of himself for him-

"Our prayers have been answered, God has given truth a most glorious victory .-Universalism has been reduced to a wreck, and lies foundered on the shoals of despair. We claim for Restorationism a complete triumph. Never before did we succeed so entirely to our mind in defending a doctrine of Holy Scripture." *** "To our own mind our success was perfect." * * * "As to the Our success was percent. Universalists, they have been too thoroughly mortified to be fallowed with the shouts of victory." * * * "As to Mr. Smith,—we believe he did as well on the whole for his cause, as any of his ELDER brethren could have done under the circumstances of the case .-If he made a poor fight of it, the fault was in his cause, not in his personal ability."— Twice he thrust himself in the of Mr. Whitman, and once in that of Mr. Had he but considered a moment, he must have known that such acts could do him no credit." * * * "It is enough to reflect that we were not betrayed into any sort of evil imputation or disrespectful personality towards him."

All this we take to be true, every word of it; and the more valuable as its object doubtless is to keep up the warfare, by fresh provocations. "Keep up the war! Keep up the war !" says Rev. A. Ballou.

Now on the top, or rather at the bottom. of all this, it may seem cruel to add any ing on the other side. Readers, however, generally are so singularly notional as to desire to hear both sides of the story. The Editor of the Trumpet, Rev. T. Whittemore, who was present during the debate.

says the following things: "Until the last afternoon (Thursday.) Mr. Ballou made no attempt to show that these passages referred at all to the future state. Mr. Smith continually pressed him upon this point. * * * But Mr. Ballou did not heed these questions." * * At length, on Thursday noon, The Moderators held a consultation to decide, whether or not it was Mr. Ballou's duty to show that the passages he adduced, referred to the future state." * * They at once agreed that such was Mr. Balduty. It was then that Mr. Ballou made the proposition to Mr. Smith to discontinue the discussion, which in the first place he had proposed should continue from week to week." For ourselves, we were surprised that the proposition to continue, should have come from Mr. B. at all, after the original gasconade.

When it thus became impossible for Mr. B. any longer to evade the main point, he commenced on Thursday afternoon, with no small complaint, to show that the passages he had quoted referred to the subject of punishment and rewards after death for the sins of this life. Here, in our judgment, he utterly failed. He used the arguments we expected he would, but none were ever more unsound; and it seemed to us that the gentleman on this afternoon labored under the consciousness of inability to support his cause. We had no doubt that he was sorry to his inmost soul that he had brought himself into this debate."

In relation to the interest evinced in the discussion and the number present to hear it, the said editor of the Trumpet, affirms:

"It was evident there was not a great interest felt in the discussion of the subject of future limited punishment, either by the clergy or the laity. The house was not full at any time; in the early part of the day, it was quite thin; but generally there was about a middling congregation. * * "Mr. Balfour fication found in Luke. But what then? Are Monday next, at half past 6 o'clock, P. M. Boston and Roxbury we did not see." was in for a short time ; Messrs. Ballou of

Here you have the story Reader, on both [sides, by disinterested reporters. Judge ye. To us, the whole affair appears ludicrous

WATERVILLE COLLEGE.

We want no better evidence that this Institution is regarded as a sectarian Baptist Seminary, than certain facts which a friend has given us, in transmitting a copy of a late Catalogue, in relation to the religious sentiments of the Government and Students. Of the eight gentlemen constituting the "Faculty of Instruction," five are marked as Calvinistic Baptist professors; the professions of the remaining three are not given. There are 94 Students in College, of whom 54 are Carvinistic Baptist professors; 9 Universalists; 6 Unitarians; 4 Congregationalists; 3 Free will Baptists, and there are 18, whose sentiments are not given.

QUESTIONS ANSWERED .- From the N. Y. Christian Messenger we learn that Br. Thomas' "213 Questions without answers," have been answered by Rev. Mr. D. De Vinne, a Presbyterian Clergyman of Mt. Pleasant, N. Y. To these Answers Br. T. is rejoining, in his usual felicitious and conclusive manner, and to insure the publication of the whole, if any, in the orthodox papers, he has wisely procured a copy right .-This is done to deprive limitarians of their power to give their readers only a part .-We intend to publish the whole, commencing next week.

THE ITINERACY, &c.

We thank Br. Gardner for the following Letter, which we take the liberty of publishing-the subject being an important one, and one concerning which we want the views of our brethren generally. Waterville, March 24, 1834.

DR. DREW,-I perceive by your last paper, that there are two plans or projects proposed—one of which has indeed already been partially carried into execution-which are designed for the benefit of the Order, to which we belong, and for the good of our common cause. It will hardly be needful for me to say that I rejoice in the publication of these proposals, and in the increasing interest which is manifested, by the friends and advocates of the sentiment we hold, in its behalf. The meeting recently held in Minot, which in consequence of an afflictive dispensation of providence,* I could not well attend, will undoubtedly do much good; and I am sincerely glad that arrangements have been made for another, character. I could wish it had been appointed even at an earlier day, and that measures might then be adopted to carry into affect the other project—the establishment of an Itineracy. From both of these arrangements, if promptly and closely followed up, we may certainly expect, as you very happily express it, that "the car of conquest will move gloriously."

And what is there to prevent us from doing so? The "fields are white already to harvest," and we have only to "thrust in the sickle," and the crop is ours. We have only to fix our minds upon the great object before us, and unite our efforts, and concentrate our moral power, and there is no danger of a want of success. And have we not every inducement to do so? The glorious doctrine we have embraced is sufficient, when understood and felt, to kindle up the fire of rational zeal in every benevolent bosom, and to awaken every faculty of the soul to vigorous exertion. And may we not hope that every one, who has felt its power and influence, and who has received it as the profession of his faith, will come forth in its defence, and exert all the powers he may possess, to carry on the good work to a complete and glorious termination? They have only to stand forth in their strength, and hey will present an array of number amount of moral force, utterly inconceivable by themselves.

With the present condition of our cause in Maine, and its prospects, I am not, of course, so well acquainted as yourself; nor could I mark out the proper course to be pursued in the extension of its influence, with so much certainty as it is in your power to do : but I am confident that there is not wanting ability, either in property or intelligence, to raise it to almost any elevation which its friends may desire. It has gained a foothold as firm and as deep, in this State, as it probably has in any other State in the Union; and if a little more zeal can be excited, and a little more earnestness felt in its defence, than are now witnessed, it will not be long before we may sound the trumpet of victory, and hear the song of deliverance sung within all our borders. An itinerant ministry can undoubtedly do much towards the accomplishment of this desirable object; and if societies will enter into the arrangement, with suitable resolution and spirit, there is no doubt that it may be speedily accomplished. They should move immediately forward in this work, and ascertain what they may be able to do, be it more or less; and I have no doubt that acceptable Preachers may be found and obtained to meet their wants. But they should not expect to enjoy the benefit of ministerial labours, unless they, on their part, will afford a competent, if not a generous support, to their laborers. If they would have an acceptable ministry, which they can sit with pleasure and profit, they must do something to encourage and support it. They must not suffer their most useful and successful Preachers, for the want of a sufficient compensation to meet their temporal wants, either to forsake the Ministry; or remove to other regions.

It is to be hoped, then, that an effort will be made, and made soon, to give a strong and salutary impulse to the great and glorious cause, in which we are engaged; and that Societies and Preachers, one and all, will set themselves to the work in good earnest, and neither fail nor be discouraged, uatil it shall be completed. From every quarter of our Country, the shout of tri-umph is sounded, and the loud peal of vic-tory is sent forth; and we may hope that it

"The death of my child.

will not fall upon our ears in vain, hearts should be made to feel the in of contending "earnestly for the fairt delivered to the saints," and we should unshrinkingly forward in the noble moral and spiritual freedom. In this fare, we have nothing to fear; but we have every thing to hope for—every thing to pect. Shall we not, then, be up and do Shall we not also encourage others to with us? I shall not fear that you will do your part, and I shall hope that old will give you a helping hand. Go on a the Lord be with you. Yours, respectful

[For the Christian Intelligencer.] GREATNESS.

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"He that is slow to anger is better than the night and he that ruleth his spirit than he that taketh and The world never makes greater mist

than in its estimation of true glory and great ness. It is supposed to consist in rulin others, not ourselves. Hence, the meet praise has been given where it does not long. The conqueror of nations has been rewarded while the great and the good har been treated with contempt or passed in ticed. 'He that rules his spirit' is capa of all that is great and noble in 'him it taketh a city,' but he that taketh a city,' not capable of all that is great and mag nimous in him that ruleth his spirit The man who gains a victory over a vice or passion, is far greater than he at subdues an empire. True, the garland wove for the latter, while the former of a sinks into his grave unknown and unpraise The greatness of the one is external, dr zling and captivating. The greatness of other is internal, and is seen only by He who can pierce at a single glance, the dept of the human soul. The historian recon the deeds of the worldly hero in letter fire. To his praise the poet lends the mag ic of his numbers. The multitude bow be fore him. Every tongue is loud in proclaiming his achievements. But after all, the man only is great who conquers himself.

There is often more real greatness in the cottage than on the throne. It is easy to exert brute physical force over our fellor men; much easier than to exert a moral power over our own hearts. Man turns his a er over our own hearts. Man turns his at tention outward, and often strives to over come the faults of others, whereas, his first duty is to look inward and examine his own heart. He roams over the earth for happy ness; he examines the works of art; he vis its the splendid temples of great empire he penetrates the mine; he searches the bot tom of the ocean; he subdues the wildern and spreads fruits and flowers around him In fine, man seeks for happiness every when but in the place where alone it can be four -in the regulation of the passions, and the government of the heart.

'If solid happiness we prize Within our breasts, the jewel lies, Nor need we roam abroad; The world has little to lestow,— From pions hearts our joys must flow, Hearts that delight in God.'

The following communication was p into our hands by a respected brother long ago as in January last, for publication but from causes relating to our own conn nience, it has "laid upon the table" un the present time. We trust the author knows how to excuse the delay.

For the Christian Intelligencer

EXCOMMUNICATION. BR. DREW: Believing that you and on brethren generally feel interested in those ses of persecution and excommunication conscience sake, which are practised by t limitarian sects, whenever a brother's for becomes so far increased as to embrace Go as the "Savior of all men," and being willing something should exist on record that futu generations may see what intolerance at contracted views have, existed in the prese age,-I am induced to give you for public tion the facts in relation to the exco cation of a worthy brother, Mr. Abraham Co by, from the Methodist Church in Fran fort, for believing that God has devised a goo way and an effectual, for the salvation of men from sin, and their final holiness

happiness. They are as follows: For a consider time brother Colby had been a worthy men ber of the Methodist church, in good standing. But not wishing to enjoy such a "standing" as would oblige him to stand still an make no progress in his religious know edge, and being a gentleman of good par and an inquiring mind, he gave himself a close study of the Scriptures, whereby became rationally convinced that the dogm of endless misery is not a doctrine of the Bible. Furthermore: he was led to beho a fullness in God's love for the salvation the whole world, and came finally to the knowledge of the truth, to wit, that "Go will have all men to be saved;" that "Go and the saved;" the saved; "I would be saved; "I wou was in Christ, reconciling the world and himself, not imputing their trespasses until them." This, as was to be expected, gar him "great joy and peace in believing."
He burst the shackles by which he had bet bound, and expatiated in the "glorious it erty" of heaven born Truth. He made concealment of his views-which as an his est man he could not do; but holdly declare his faith in "the grace of God which brief eth salvation to all men." This greatly tonished and disconcerted his Methodi friends. They could not think of allowin him this "liberty." Accordingly he was called upon by his bret ren, who expostulated and entreated him give up his sentiments. But his faith as founded upon a "rock," and all their store ing—their "could be a supplementation of their store in their store in the supplementation of their store in the supplementation of the supplementation o ing—their "wind and their rain," could a shake him from his ground. Finding, the fore, it was impossible to convince him he was in an error; they changed the course, and besought him to "put his light under a bushel," to let them put a gat his mouth, and to keep his sentiments to him to self, promising him that if he would but his, they would not discellenable him of self, promising him that if he wiship him of this, they would not disfellowship him of account of his doctrine, but would him as a brother in the church. What a offer was this, to make to an honest man What was it but saying—if he would at the hypocrile, they would fellowship him but if he dared be honest they would disaw and exceptions. and excommunicate him! Is this the principle by which the limitarian churches are governed? governed? If so, heaven save their cree

for purity.

Remembering, as I do, 'that it as far from your house to mine, as from mine to yours' or in other words, that your opinions differ as widely from mine as mine do from yours-I cordially reciprocate your good wishes, and remain, Respectfully yours,
ABEL C. THOMAS.

CHRISTIAN INTELLIGENCER. -"And Truth diffuse her radiance from the Press."

GARDINER, APRIL 4, 1834.

EXAMINATION OF SCRIPTURE.

" But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage ; neither can they die any more : for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

Our attention has been called to this passage as containing a serious objection against the doctrine that all men will live again, in the future state, and finally be happy. It cannot, indeed, be brought against our views by believers in the endless misery of the wicked; because the whole force of the objection lies as much against that doctrine, as against ours-the objection being that none but the good will be raised from the dead: consequently the wicked will not exist to be miserable at all. The argument from the passage is this-the text speaks of such, and only such as are "accounted worthy to obtain that world and the recurrection," the inference is, that some are not worthy, and therefore will not be raised. In which case they are annihilated at death.

Now the doctrine of annihilation is held, comparatively, by but a very few christians; and these generally not the most learned. We do not advance this as an argument against that doctrine; for a sentiment may be true, and yet in a very humble minority. We state the fact only to say, that, in making up an opinion on the subject, we should so far respect the almost universal opinion amongst christians, which has been against the doctrine of annihilation from the earliest time, as to induce us to inquire, whether it is probable the great body of christians, and those the best informed, have embraced a contrary opinion without some good reasons for it? and also to cause us to pause and hesitate, till, after a thorough examination of the general tenor of Scripture testimony, we shall come to a cool, dispassionate-not a sectarian-opinion on the subject.

The difficulty presented is on the words-"they which shall be accounted worthy to obtain," &c. Now, to get all the light we can, it may assist us, first, to look into the other Evangelists and see how they have recorded this conversation of our Lord. Perhaps the same language may not be alike attributed to him; at least, we should hardly expect either to omit a very important, if not the most important qualifications in the conversation. Let us then see how Matthew has recorded it :

Matt. xxii. 29, 30. "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection, they neither marry, por are given in marriage, but are as the angels of God in heaven."

Here, it will be perceived, that the language of our Lord, as reported by Matthew, is almost identical with that recorded by Luke, excepting the qualification in the text from Luke, about the "worthiness," which is wholly omitted. Let us look also at Mark:

Mark, xii. 24, 25. "Do ye not, therefore, err, because ye know not the Scriptures, nei-ther the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."

Here again, that qualification is totally omitted; and the language, with that exception, and the interrogatory form which is given to the first part of the passage, is very like that in Luke.

John makes no record of our Lord's conversation with the Sadducees on this subject, at all. Now what shall we do? We find, that two out of three Evangelists who report this discourse, make no mention of the quali-

fect, that, in reference to that honorable, glorious and most worthy end, the resurrection of the dead (in which all are to share,) they neither marry, nor are given in narriage; but are as the angels in heaven. We adopt this conclusion, for the following easons: 1. Matthew and Luke say nothing of the qualification of worthiness as a brerequisite to insure a resurrection; nor inteed any where in the Scriptures (unless weexcept the common translation of Luke,) if the resurrection spoken of as the reward of nerit in this life. It is ascribed exclusively to the grace and power of God. 2. Because, larned modern translators have rendered the passage in a different way, which does not suppose the necessity of the objection that has been raised. And 3. because, if there is any one point clear in all the Bible, it is that all men shall be raised from the dead; and no one passage must be so interpreted or understood, as plainly to contradict the general tenor of scripture testimony. As evidence of the fact that all are to be the subjects of the resurrection, we ask the reader to look at only the second verse after the text quoted at the head of the article; and he will see that even Luke himself did not understand his language as sanctioning the inference (for it is an inference at most,) that all will not live in the resurrection. It will be recollected our Lord had quoted from Exodus iii. 6,to show that Abraham, Mac and Jacob are still living, since God, who is God of the living only, is their God. Now read verse 38: " For he is not a God of the dead, but of the living: For ALL live unto him," i. e. all who, like Abraham, Isaac and Jacob, are dead as to the flesh, live in the Resurrection. Moreover, take notice of St. Paul's testi-

mony who treats largely and with much particularity, on the subject of the resurrection of the dead, in 1 Cor. xv. See verse 22. " For as in Adam all die, EVEN so in Christ shall all be made alive." Again, verse 49. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Also, verse 51, "We shall not all sleep; but we shall all be changed, in a moment, &c .- for the trumpet shall sound and the dead shall be raised in corruptible, and we shall be changed." In the whole description, Paul speaks of the "dead" and of the "resurrection," without any qualifications or restrictions whatever; on the contrary he uses the terms as including the whole. This remark will not be questioned.

On the whole then, " comparing scripture with scripture"-and this is the only safe rule in ascertaining the meaning of any doubtful passage,-we are constrained to conclude, that the language of Luke, as found in our common translation, ought not, and must not, be so understood as to teach the doctrine of annihilation, or that the resurrection is the reward of worthiness, rather than the gift of God, and that some for the want of this merit, will never be raised, but sleep the sleep of eternal oblivion. Let every one reflect upon this subject for himself, as a candid reasoner, taking all the facts into the account, and we see not how he should come to a different conclusion.

ENGAGEMENT.

We learn that Br. Jacob K. Fulmer of Gouldsboro' has accepted an invitation from the Universalist Society in Dover, Me. to become its preacher, and he will take his residence there forthwith. He will preach in D. one half of the time ; the other half will probably be occupied in the neighborhood. The Society in Dover has a beautiful Meeting house, its members are highly respectable and well united, and we pray that they may be richly blessed in this engagement.

SOCIETY IN AUGUSTA.

We are directed to give notice, that an adjourned meeting of the Universalist Society in Augusta, will be held at the house of Mr. Charles Keene, near the town house, on en ough.

Thus things stood for a short time, broth-"rejoicing in hope of the glory of and no one daring to say a word against his experimental piety or his moral virtue. All acknowledge him to be a good Soon, however, he was visited at his house by the Methodist minister, brother True. After enjoying the hospitality of his table, Br. True communicated the object of After enjoying the hospitality of his table, Br. True communicated the object of his visit, by inquiring of Br. C. into the state of his mind? He was readily answered, and assured that he did most gratefully believe in the salvation of all mankind. He could not see, he said, how the attributes of God could harmonize with the eternal suffering of any part of his rational offspring. Mercy, he considered, His "darloffspring. Mercy, he considered, His "darling attribute;" nor did he believe his justice was unmerciful. At this Br. T. became vise, and declared that he did not consider Mercy an attribute of God! Pray then tell us what his attributes are? The conversation was concluded by a notice being given by brother True to brother Colby, that a neeting would be held at a stated time by the church to consider his case, and requested him to be present.

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When the time arrived, brother C. agreewhen the time arrived, brother C. agreeably to request, attended the meeting. Mr. T. opened the meeting by prayer, and then gave Br. C. liberty to speak for himself. He did so; but it appearing that his faith and their creed did not agree exactly, he was inter-rupted, directed to stop, and hear and anwer such questions as should be proposed to him. The questions being put and answered, Br. C. was dismissed. Liberty, however, was given to others to speak, -whereupon brother James Clark arose and gave a narration of the state of his mind. This state of things was too much for the minister. Accordingly he arose, and declared imitate us, it is high time to pitch our tent on new ground." "Hypocrites"—hypocrion new ground." sy, indeed! How beautiful this sounds from se who had just before offered brother Colby the privilege of remaining in their church, if he would but be a hypocrite, by professing what he did not believe! Let the andid reader judge who should declaim against hypocrisy.

The next step was to get the opinion of

the brethren as to the case before them; and the question was proposed to brother Ste-phen Clark, "What do you think?" Why think, it is too small a thing to turn a brother out for"—was the reply. "Not so small a thing, neither," rejoined elder True, and proceeded to show what a wide difference there was in their doctrines. Having done this, he inquired again—"What do you think now, Br. C.?"—"About the same, was the reply." Getting no such expressions as he wanted, he finally called for the vote of the church, to exclude brother Colby .-But, on putting the question, to his astonishment but one hand was raised in favor of exclusion ! "Why brethren-said elder T. are you not a going to act at all?" Not a word was said. "Well, then, the duty devolves on me, as you do not seem disposed to act; but I can act only in accordance with the brethren"-"sweet accordance." But the work must be done! an open believer in God's universal grace could not be suffered to remain in the Methodist church. And it was done. But, in honor to the members of that branch, let it be said, most of them were pained to the heart; and some even burst into tears. Taking brother Col-by by the hand, they begged that he would not neglect to meet with them.

Brother C. lives in the spirit of the gospel, having passed through the fire unscorched. May the great Head of the Church bless his soul with ripe clusters of grapes till he shall drink the wine of joy anew with the captain of his salvation in the kingdom

Extract of a letter, dated Serampore, Nov. 21, 1833, received per Ship Star, just arrivel from the East Indies. "Most awful earthquakes have been experienced in the opper Provinces, and we have had three or shocks down here. They were particdarly severe, at Napol and Monghyr. the former place it is supposed that about ten thousand natives houses have been levelled with the ground, and at the latter, some of the European houses have come down bodi-ly. Part of Mr. Moore's has come down, and Mr. Leslie's has forty cracks in it, which has made it uninhabitable. They had shocks lmost daily, for a whole month or more.-The first shock was felt on the evening of the 26th of August, and in 24 hours they at Monghyr, no less than thirty shocks. The accounts from the different stations respecting the earthquakes have been most awful. At one station the night of the 26th August, has been compared to the night in Egypt, when the first-born of every house was slain. It is the hand of God, and he always does what is best. It becomes us, to improve those direful instances of his Providence, for our oul's good."-[U. S. Gazette.

Key West. The condition of this Island b represented as dreary in the extreme, by a correspondent of the Naval and Military Magazine-the want of water, for which ne cessary article they are entirely dependent upon the rain that falls, often causing serious inconvenience in times of drought, as no nearer supply can be obtained than at Ha-vana. This Island it will be recollected was presented to the favour of the governnt under the plea of its being adapted for Naval depot; but for which object it appears to be entirely unsuited, as the exist-ence of insects of all kinds, and some of a angerous character, requires the utmost taution to guard against their stings which in many instances have disenabled individuals life. Houses for the accommodation of the officers and men garrisoned there, which were erected by the government, are falling fast into decay, and that instead of the soldiers being able to protect others from the encroachment of the wreckers, who com-Pose the community, and are a lawless set, they themselves most need protection from the united causes of climate and disease.

Interpretation of Motives .- There is no word or action but may be taken with two hands; either with the right hand of charitable. able construction, or the sinister interpretation of malice and suspicion; and all things do succeed as they are taken. To construe an evil action well, is but a pleasing and profitable deceit to myself; but to miscon-true a good thing, is a treble wrong, to myhelf, the action, and the author.—[Bishop

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, APRIL 4, 1834.

The following is the net amount of pos tage which accrued at the offices named below, in 1833, viz: Hallowell,

1477 40, Augusta, 1122 57, Gardiner, 1101 78, Saco, 1016 83 THE ICE. The ice left the Kennebec at and below this place on Tuesday night last.

1438 12

1020 02

Albert Smith, Esq. has been re-nomina-ted to the Senate as Marshal of Maine.— Gen. Joseph Sewall has been nominated as Collector of Customs for the port of Bath; the office which Gov. King now holds.

STATE OF MAINE. A PROCLAMATION, For a Day of Public Fasting and Prayer.

As the Sovereing Ruler of the Universe, who holds in his hands the destinies both of nations and of individuals, has made us, notwithstanding our ingratitude, the objects of his care and protection hitherto, it is highly becoming in us, to set apart a day at the opening of the year, to humble ourselves before God; confessing our past transgressions, and beseeching him to continue to us his unrequitted blessings.

In conformity therefore, with a venerated usage, and by the advice of the Executive Council, I do at point THURSDAY the tenth day of April next, to be observed as the ANNUAL FAST.

Let us on that day, with congrite hearts, confess our

Let us on that day, with contrite hearts, confess our transgressions, and with unfeigned humility seek forgiveness through the mediation of our Savior. Let us with fervent supplications entreat the Author of all good, that he would bless us in the events of the company war, and counter good, that he would bless us in the events of the coming year, and crown the successive seasons with abundance—that he would confirm the union and per petuate the prosperity of these States and suffer no designs formed against them to prevail—that he would continue unimpaired the civil and resigious institutions, by which he has di tingui-hed us among the nations of she earth —that he would smile upon our Colleges and Schools, and prosper the efforts that are making for moral and intellectual improvement—that he would lead all that are entrusted with authority, to discharge the duties committed to tiem with fidelity; and those who are "set for the defence of the Gospel," to exemplify by their lives the religion they profess—and above all, that he would hasten the happy period, when wars shall unimpaired the civil and religious institutions, by which their lives the religion they profess—and above all, that he would hasten the happy period, when wars shall cease to the ends of the earth, and all men shall cheer-fully bow to the sceptre of the Prince of Peace. And the People of this State are requested on the day of the appointed Fast, to su-pend all unnecessary labor and recreation.

or and recreation.

GIVEN at the Council Chamber in Augusta, this eighth day of March, in the year of our Lord one thousand eight hundred and thirty four, and in the fifty eighth year of the Independence of the United States of America

ROBERT P. DUNLAP. By the Governor,
ROSCOE G. GREENE, Sec'y of State.

The packet ship Rhone, at New York, brings advices from the Continent to the 15th of Feb. ten days later than before received. From London the dates are to the 11th of Feb. Mr O'Connel had demanded an investigation, by the House of Commons, of the charge against Mr Shiel. The result of the demand is not stated.

The Gazette de France of the 15th inst. has this paragraph, of painful interest to Americans.

"Gen. Lafayette is still confined by serious illness. He does not leave his bed, and his physicians forbid all but his intimate friends to enter his apartment."

Miguel had addressed a letter to Pedro, announcing the death of their sister; but it was not opened-the Regent refusing to hold any communication with the usurper. Nothing of importance doing in the Freuch

Chambers. A body of Polish refugees who had been sent out from France, lately made an unsuc-cessful attempt, with such Italians as they could get to join them, to make themselves masters of a fortress in Savoy. Orders had been given to expel them from the Swiss ter-

Several arrests had taken place in Rome. The last despatches from the Court of St. Petersburg give such positive assurance of a continuance of peace that a reduction of the army is talked of in the higher circles.

The London Courier states that an insurrection had broken out among the workmen of the extensive calico printing establishments in the neighborhood of Glasgow. It was produced by their attempting to compel their employers to give them more wages, in consequence of which the latter employed new hands, which so enraged them that they resorted to open violence to drive them out Troops had been marched from Edinburgh to protect the establishments.

The Duke of Wellington has been install-

ed Chancellor of the University of Oxford. It is stated that he pronounced his Latin addresses in a most excellent and impressive manner.

Latest from Portugal .- Capt. Taylor of the brig Maria Theresa, which arrived here yesterday from St Ubes, states that the day before he sailed (Feb. 20th) an express ar rived from Lisbon with an account of a battle between the two contending forces, in which Don Miguel was defeated with a great loss. This caused a great rejoicing, and a general illumination of the town took place the same night. Fears had been apprehended of an attack, but at the departure of the Maria Theresa, they had entirely subsided .- Boston Gazette.

RICE GARLAND, Esq. an opponent of the administration, has been elected to Congress from Louisiana, to supply the place occasioned by the resignation of Judge Bullard.

Daring Theft at the Boston Post Office .-On the night of the 10th or 11th inst. a package of letters from New-Orleans was stolen from a shelf in the Post Office in this city, by an Irish boy about 14 years of age, em-ployed in the Courier Office, when he came into the Post Office with his mail papers at night. One of the letters, directed to Messrs. S. & M. Allen & Co. Brokers, containing \$8000 in U. S. Bank notes of \$1000 each was opened by the boy, who states that he burnt the rest. The whole of the money has been recovered, with the exception of about The boy gave \$6000 to a brother, and \$985 was found in possession of his mother, and the other \$1000 he left at the Branch Bank, where he called on Saturday to have it exchanged for small bills, being alarmed at some inquiries made of him. His mother and brother state that the boy assured them that he had found the money, and they had examined the newspaper from day to day expecting to see the loss advertised.

Dennis Callahan, the lad who stole from

the Post Office the package of letters from New Orleans, was examined before Judge Davis of the U. S. District Court, and comnitted for trial at the next term of the Court, May 15, in default of the bonds required for his appearance, \$4000. There was nothing elicited in the examination which could criminate in the slightest degree either his mother or brother, who, it is said, have always borne good characters .- Bos. Pat.

A Retreat .- On Monday afternoon, as a carman was harnessing his horse in the rear of 365, Monroe street, New York, the animal evinced a disposition to refuse the admission of the bits between his teeth. carman struck him a blow over the head which caused him to "back up" against the door of the house, which not being fastened, immediately opened, and Bucephalus wheeled and walked in. The carman followed, and the horse retreated up stairs. man followed on, again, and the frightened animal retreated up a second pair of stairs, and entered the chamber, to the no small fright of five or six clever old ladies who were standing around the bed discussing the merits of a new bonnet which had just been brought in from the milliners. "Murder what's that ?" said one of them, as the animal poked his head round the corner of the high bed post—and smash went the new bon-net on the floor, while the ladies sprang to the farthest corner of the room. By this time the carman entered the room, and explained the whole affair. By the assistance of the neighbors, with ropes, &c. the animal was safely conducted down stairs .- [N. Y. Sun.

Rowland Stevenson .- After this gentleman had been three or four months in prison, un-der a judgment obtained by Ex-Sheriff Parfor debt, his bail was reduced from \$80,000 to \$40.000, for which sum security was given by generous individuals in this city, and Mr Stevenson was permitted the use of the jail liberties. On Saturday last, his bail-bonds were cancelled, and he set a full liberty, by virtue of a decision of the Supreme Court in answer to an application made by him for a discharge. We understand it is his intention to return shortly to England .- [N. Y. Jour. Com.

The United States Army, as now constituted, comprises 6,412 men, viz. dragoons 393; artillery 1,783; infantry 3,285; recruits and unattached soldiers 673. The whole number of recruits, including dragoons, from 1st January to 30th September, 1833, is 1,720.

Education .- It is computed that in the States south and west of New-York, there are more than a million of children, between the ages of one and fifteen, who attend no schools and are growing up without the simplest rudiments of an English education .-Out of 400,000 children in Pennsylvania, only 150,000 were at school in 1830. In New-Jersey, 11,700 children are destitute of the means of instruction, and 15,000 adults are unable to read. In Kentucky, out of 143,700 children between the ages of five and fifteen, in 1830 only 103,300 attended

Fate of Rum-sellers. At Frankfort, since 1928, there have been 23 tavern keeper and retail grocers, of whom 22 failed in business, 22 became intemperate or had intenperate children; only six of the 33 have nitherto escaped ruin, two of which continued in the business but a short time, and four have yet their dangerous course to

Of 102 persons who have kept the tavern in Kinderhook, N.Y. since 1790, the following is their fate; 56 became drunkards; 21 21 hard drinkers; 8 moderate drinkers; and 18 remained 'sober men,' but did not practice abstinence from ardent spirits.

Fire at Pittsburg .- On the morning of the 16th inst, the three story brick warehouse, corner of Market and Third streets, was discovered to be on fire, and the flames soon extended to the iron warehouse of Messrs. Lothrop & Co. Mr. Bailie's loss of stock amounted to about \$14,000, of which only \$5000 was insured.

The Canadian Giant, well known as having exhibited himself in several countries of urope and America, died at St. Jean des Chailtons, about 30 miles below Quebec, on the 28th ult. His name was Modeste Mal-hoit. His height was six feet four inches, and his weight 619 1-2 lbs. The coffin in which he was interred was three feet wide, and two feet and a half deep.

University of Maryland .- On Thursday last the annual commencement of the Medical Department of the University of Maryland was held, and the degree of M. D. conferred on fifty-two graduates.

The whole amount of gold produced from the several mines of the United States during the year 1832 has been calculated at \$1,250,000.

The peach and plum trees were in full bloom at Little Rock on the 25th February. The territory of Arkansas contains up-

wards of 40,000 inhabitants. Bank of Maryland. The President of this Bank, which has stopt payment, has published a notice in the Baltimore papers

pledging his whole private property of every description to meet any defficiencies which the Bank shall not be able to meet. The British army at this moment amounts to 109,000 men of all ranks and kinds, scattered over the world, occupying 144 stations! 20,000 of these are paid by the East India

Company. Greece contains 800.000 inhabitants, 200, 000 are islanders. The army consists of 8,450 men.

Heavy Rains .- The Tallahassee Floridian states, that during the recent rains, a barrel standing in the open air was filled with rain water in 48 hours. This occurred in three different places, twenty miles apart from each other.

The steamboat Little Rock, on her way from Little Rock to Fort Gibson, ran on a snag, and was obliged to be run on a sand beach, where she sunk. All the passengers were saved. Her cargo was valued at from 40 to 50,000 dollars. She had on board sev-eral tons of freight for the use of the U. S. dragoons at Fort Gibson.

A Fat Office.-The nett amount of the postages received by government from the office at Fryville, Mass. for the year ending March 31, 1833, is \$00,75.

On the 1st. inst. a disturbance, which resulted in a serious riot, broke out among the students of the University of Alabama. The dwelling of the President was attacked, the windows of the Professors broken in, and several fire-arms discharged. We did not learn that personal injury was sustained by any of the parties, nor does our informant know the particular cause of the disturbance, or in what manner it was quelled .- [Mobile Commercial Register.

There has been a net income from the Town Farm in Stow, for the year ending March 1, 1834, of \$314,50, after paying the interest upon the money which the Farm cost, the salary of the superintendant, and other expenses incident to the establishment. Three years since, there was a balance against the town of \$492 17. [Concord Yeoman.

Schr. "Bethel" was launched on Saturday at 9 o'clock. On her head is a very good likeness of the Rev. Mr. Taylor—and on her stern an excellent representation of the Bethel and the seaman just coming out after the services, also a distant view of the shipping at the wharves.

The venerable Ex-President Madison has entered upon his eighty-fourth year. He was born on the 16th March, 1751.

The Supreme Court of the United States, after a session of sixty-six days, has adjourned, having, during its session, decided 79 cases, and leaving a docket of 41 cases—in fact, the Court disposed of every case ready for trial.

Old Iron Sides .- We understand, says the Mercantile Journal, from a source entitled to confidence, that the Board of Navy Commissioners, have issued orders that the old head which is a perfectly plain one, be replaced on the "Constitution," and that her stern be also finished in a plain manner.

The Bank of Maryland, which has just fuiled, had \$800,000 in specie deposites, \$700,000 notes in circulation, and owes the Union Bank \$500,000.

An act has been passed by the legislature for the abolition of lotteries in Virginia. By the provisions of the act, no new lotteries are to be authorized; and the sale of lottery tickets is to be wholly discontinued on the 1st of January 1840.

Temperance .- The inhabitants of Newburyport on Tuesday last, in a full town meeting, voted by a large majority, to direct the selectmen, and to request the County Commissioners, not to grant any licenses to re tailers in that town, the ensuing year.

We learn from the Philadelphia papers. that the holders of 16,000 shares out of 30,-000 of Girard Bank stock, have entered their names in favor of relinquishing the govern-ment deposits. The Directors had previousagreed to abide by the decision of the stockholders.

The East Milburn Post-Office has been discontinued by order of the Post-Master

M-Appointment.

The Editor's appointment to preach in Pittston in the 4th Sunday in this month.

MARRIED,

In Wayne, by Rev. Mr Fuller of Winthrop, Mr Seth Maxim 2d, to Miss Mary Ann Lewis. In Hallowell, by Rev. Rolert Low, Mr Rowland Freeman of Milo, to Miss Harriet L. Day. In Fairfield, Mr George Kendall to Miss Louisa

In Vassalborough, Mr Luther M. Williams to Miss ane F. Hamlen. In Biddeford Mr King C. Hooper to Miss Mary C.

Hooper; Mr Freedom Thompson to Miss Dolly Moore. In Prospect, Mr James B. Crockett to Miss Nancy etcher. In Union, Mr Levi Morse Jr. to Miss Eliza Daniels

In Monroe, Mr Josiah Frost to Mrs Eliza Wood-an : Mr Joel Harrison to Miss Mercy Haswell. In Edgecomb, Mr Simeon Pool to Miss Mary Burn

In West Cambridge, Mass, Mr. Jacob N.Wate, of Hallowell, Me. to Miss Elizabeth W. Richardson. In Augusta Stephen A. Berry to Miss Mary L. In Bangor, Mr. Wm. J. Smith, to Miss Mary Jor-

In Hampden, Mr. Joshua W. McGill of Bangor, to Miss Ellen J. Patton.

In Houlton, Mr. Simon Fogg, Jr. to Miss Hannah W. Ken-ington. In Portland, Mr. Jacob Mills, jr. to Miss Harriet

DIED,

In Bowdoin on the 28th ult. Hepzibeth, daughter of J. Jaques, Esq. aged 13 years—an amable, interesting and dutiful child. In Eastport, Col. George Peck, aged 97, an officer

of the Revolution. In Lincolnville, Mrs. Mary, wife of Capt. Daniel amingham, Mr James M. Palmer, formerly of

Hollis, Me. aged 25.
In Readfield, Amelia Malvina, youngest daughter of

senjamin Carr Jr. aged 17 months. In Biddeford, Mr Jesse Tarbox, aged 59. In Bangor, on March 26 Mrs. Deborah Jones, aged

years. In Frankfort, March 21, after an illness of 7 hours Mrs. Olive, wife of Mr. Edward Stafford, aged 37

years. In Castine, after a lingering illness, Capt. Samuel Hayden, aged 82, a half pay officer in his Brittanic Ma'esty's late Regiment, Ist Battalion of Roger's King's Rangers.
In Cumberland, Mrs. Sarah Greely, widow of the

In Cumberland, Mrs. Sarah Greely, widow of the late Eliphalet Greely, aged 90 years.

In Kennebunk, Mr Benjamin Smith, Esq. aged 57.

At sea, on board ship Girard, on her passage from New Orleans to Greenock, Capt. John L. Rich, of Harpswell, master of said ship, aged 32.

In Brunswick, Mrs. Alice relict of Rev. Joseph McKeen, first President of Bowdoin College. She survived her partner 26 years, dying at the age of 76 years.

In Mobile, Capt. Daniel Davis, of Portland, Me.

nate master of the brig Albion, aged 31.
In Castine, Mr Thomas J w hiting, aged 37.
In Saco, Mrs Rebecca Harvey, aged 82.
In North Berwick, Mr John Billings, aged 91.
In Boston, Alexander Young, Esq.—for many years one of the editors and publishers of the New England, Palladium, aged 66.

Universalist Books.

IFE of Murray.

Streeter's Hymn Book.
Eternal Hell Torments Overthrown. Familiar Conversations by Rev. R. Streete
For sale by Wm. PALMER.

Paige's New Work.

B. MUSSEY has just published 'Selection from Eminent Commentators who have believed mishment after death, wherein they have agreed n Punishment after death, wherein they have a with Universalists in their interpretation of Scri

with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS K. PAIGE, Pastor of the first Universalist Society in Cambridge.'

(G-All orders for the above work addressed to B. Mussey, 29, Cornhill, Boston, will receive prompt attention.

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Maine Register, for 1834, JUST published and for sale at the Gardiner Book-store by WM. PALMER.

IST of LETTERS remaining in the Post Office
Gardiner, Me. April 1, 1834.
Mary Jane Averill
Ann Adams
Rachel W.Averill
Luther W. Kimball
Luther W. Kimball Wm. Bray Desiah B. Besse Lovisa Knox Lydia Loring Luke Laiten Isaac S. Brown Samuel Blaisdell Thomas K. Lord Daniel G. Baker Edward McCanna Dean Cobb 2 George W. Cobb John Mellus Stephen Merrill George Maxwell Cynthia Ann McCurdy 2. R. Carr Nathaniel Colcord Hartson P. Crowell Samuel Clay 2 Harriet Collins Isaac Page Mary Potter
Robert Richardson
Charles H. Rundlett
David F. Ring Eunice H. Collins Thomas Daney Josiah Dill Ammi Dennison Revel Rice A Small Samuel Springer Elizabeth Snow Betsey Eastman Wm. P. Elder Gridley T. Estes Samuel Fletcher E. P. Farris Irene Stevens James Shaw Robert Sager Naum Spear Elizabeth Shaw

John Hinkley Greenleaf Holmes Josiah Haskell Daniel Hunt, Jr.

F. Gag

Nathai

Olivia Woodcock Elizabeth Wood.

Charles Wells

SETH GAY, P. M.

CHAISE --- For Sale.

THE editor of this paper has one of Odlin's best
Western Chaises, which cost him two hundred
and twenty five dollars. It is every way as good
now, as when he purchased it—with the exception, pernow, as when he purchased it.—with the exception, per-haps, of the leather in the top and havness, which ow-ing to ordinary exposure, may not be altogether equal to new. The Chaise being of the first rate work and style is richly worth \$60 more than the common kind of new Chaises. But having little use for it, and for the sake of the money, he will sacrifice \$75 upon it and put it down at \$150. Any good person wishing for a first rate article, may have it for this sum. "Call and see"—as the merchants say.

e"—as the merchants say.

March 21. 12 WILLIAM A. DREW.

Prints--New Style.

WATERSON, PRAY & CO.

Nos. 71 & 73, Kilby-street, Boston.

OFFER for sale, by the package or piece, an extensive assortment of Printed Calicoes—comprising more than one hundred and thirty styles—many of which are new and beautiful. Also, an assortment of colored Cambries; likewise, printed Quilting and Brittannia Handkerchiefs, by the case. Printers of newspapers in the New England States,

who insert the above, with this notice, once a week, for who insert the above, with this notice, once a new six weeks inside, shall be paid on presentation of the 6w13

A good bargain to be had.

FOR SALE, situated in the flourishing village of Freedom, a House LOT, containing about 100 square rods of land, with a two story House 24ft. by 40, partly fin-

ished, and a Barn thereon.

Also, situated three-quarters of a mile from the village, 25 acres of excellent Wood Land, the trees tall and handsome.

and hand-ome.

This flourishing village is situated on the high lands
between the Kennebec and Penobecot river—15 miles
from Belfast. Here is a living stream of pure water
flowing through the village, on which mills and other
machiners are already. flowing through the village, on which mills and other machinery are already in operation—and room for more of most any kind. Here the mechanic may lay a sure foundation for the time to come. The cabiner maker will find a ready sale for his furniture: for the industrious farmers are continually giving their daughters—whose checks blosom with the beauty of bealth, like the walley—in marwhose checks blosom with the beauty of health, like the rose of Sharon or the lilly of the valley—in marriage—Here the mechanic may have a water privilege which 'never tires'—Here the honest attorney might make a stand with no envious brother near to startle him from his dream of high ambition and future renown. On these high lands the eye may enjoy an expansive view, in every direction, of hills and mountains ever crowned with verdure—in their searon—Here is rose of the fover and save of the searon— Here is none of the fever and ague of the south, which but on the contrary, our temperate inhabitants live on without knowing hardly what sickness is—that paleness that is seen among those who live in large villages, to us is almost unknown.

Ye enterprising young men of the craft—it is high time for you to awake to the privileges that your own

State presents for your acceptance—tell me, ye whose eye roams abroad for greater advantages, for what ye seek that we have not among ourselves,—awake then the Ohio fever, and you will find privileges enough, without leaving 'your own, your native land.' The above premises may be had cheap for

cash in part and approved credit. For further infor-mation inquire of JOSIAH CURTIS, Esq of Free-dom, or EBENEZER STEVENS of Montville, by person or letter (post paid).

The New-Yorker.

UNDER this title, a new Literary Journal, of the largest imperial size, was issued by the subscribers on Saturday, the 22d of March. Its leading features are as follows: THE NEW-YORKER" is equal in size and exe-

cution to any of the literary week lies of this city, and at the same time afforded at a much lower rate than the cheapest of them. It will combine more completely than any of its immediate rival-the distingui-hing characteristics of a literary journal with those of

&c. with selections from the whole range of English and American periodical literature.

II. General Intelligence—comprising the current News of the Day, foreign and domestic, whether civil or political—carefully avoiding, however, the least semblance of partisan bias in politics, and confined civilties the presentation of a general and invastigation of a general and invastigations.

strictly to the presentation of a general and impartial account of the movements of all parties whatever, without discrimination and without the exhibition of per-

Sonal preference.

Should their journal receive the approbation and the support of the public, the undersigned pledge themselves to spare neither exertions nor expense to render its literary character and general interest at least equal to those of its cotemporaries; and, whatever may be the measure of their encouragement, they confidently assert that it shall be excelled by few in quantity of matter, or in the variety, and originality of its contents.

H. GREELEY & CO.

New-York, March 22, 1834. New-York, March 22, 1834.
Conditions.—The New Yorker is published every
Saturday morning, on a large imperial sheet, containing
twenty-four wide and closely printed columns, at Two
Dollars per annum, payable in advance. If delayed
till the end of the second quarter, 50 cents will be added.

till the end of the second quarter, 50 cents will be added.

Any person procuring us six subscribers and forwarding \$10 free of posatge, will be entitled to the remainder for his trouble, and in the same proportion for a larger number. Companies onting in a remittance will be supplied on the same terms.

Postmasters, Booksellers, and General Agents for the circulation of periodicals are respectfully solicited to interest themselves in our behalf, and are hereby as sured that they shall in all cases receive the highest remuneration which the low price of our paper will ena-

sured that they shall in all cases receive the highest remuneration which the low price of our paper will onable us to give.

(Subscriptions received at the Gardiner Bookstore by Win. PALMER.

"I WOULD NOT LIVE ALWAYS," &c .- Job. No pleasures to cheer me wherever I roam, No pleasures to cheer me whether my care, No joys it can offer are worthy my care, Though oft at a distance the prospect seems fair, I would not live always;" affliction and woe, Pain, sorrow and grief attend mortals below; Temptations assail and perplexities rise, To win my affections from God in the skies. "I would not live always;" for Jesus has bled, To ransom my soul, when in trespasses dead—
To Him let all praise, pow'r and glory be giv'n,
By mortals on earth and bright seraphs in heav'n. How cheering the thought, when life's troubles are o'er With Jesus my Savior to reign evermore,
O! with rapture I'd pass through Jordan's cold flood,
Forever to live in the presence of God.

TO MY BOY.

Frederick, 'tis Sabbath day, my love, Hang up thy little drum; Lay by the sword and rocking horse And to thy mother come. Nay, put aside that pretty whip, Nor so unwilling be; But come, and let thy playthings rest, And sit awhile with me. See'st thou the church on yonder green?

And people gathering there? They do not now diversion seek-They meet for holy prayer. And God, who dwells beyond the sky, Sends from his throne above Blessings upon those humble souls who worship him in love.

He gives thee every thing thou hast, Life, health, and friends, and food; Wilt thou not love his holy day? And love a God so good? Now look abroad on yonder scene: The air is still and sweet, There is the green and waving grass So soft beneath thy feet.

And here's the tree above thy head, And here thou oft hast played, And heard the pretty birds sing out Their morning seranade And is not this a lovely world,

So sweet, so fair, so bright?
The sun how glorious in the morn.
The moon, how mild at night. The twinkling stars, that glisten down Upon yon streamlet clear, And shine upon the awful deep, That rolls its billows near.

And Frederick-God did make it all-And yonder little bird, And glorious sun, and earth, and sea, Exist but by his word. Then come and fold thy willing hands,

Let no wild thoughts intrude, But thank thy God for all his good, In cheerful gratitude.

And ne'er again my darling boy, Indulge in foolish play, And break upon the sacred calm Of God's own Sabbath day.

[From the Universalist.] THE CONVERT'S EXPERIENCE.

From early life I had been acquainted with Loiza M-. She was an amiable, interesting companion; a young woman of good mind, which had been well cultivated by the hand of education. She was an only child, and was brought up in tenderness by her parents. Her mother was a member of a partialist church, and felt much anxiety for her future welfare. That nothing might be wanting on her part to save her daughter from impending ruin, Mrs. M. used frequently to introduce to Loiza's notice, the subject of religion. But the views of God, which were presented to Loiza's mind, were dark and appalling. Though she feared she could not love; yet she shrunk not from the contemplation of his character. Such were the descriptions given, and the requirements enjoined, that she could not choose the christian's path-to her it seemed rugged and difficult. And when her mother spoke of the joys of heaven and the great difficulty in arriving there, she would wonder who could be saved.

I was obliged to leave the village of H. where Loiza resided, at the time she was 18 years of age. The summer following, a revival was 'got up' in that place, and a friend wrote me, that Loiza was among the

Four years after my departure, I proposed to return to the pleasant town of H anticipated much pleasure from the society former associates, and felt an ardent desire to see Loiza. An unpleasant sensation came over me when I reflecter her situation and feelings. I had seen many who had drank of the waters of condemnation; and found, as characteristic of them settled reserve,-a moroseness of disposition, and an estrangement from those winning graces so peculiar to youthful innocence and intelligence. And such I pictured, would be the character and conduct of

My anxiety to learn the history of my early friend, was so great, that as soon as civility would permit, I enquired after Loiza, and used as an apology, that I had learned, that four years before, she made a profession of partialism.

My friends informed me that she was married to the friend of her early choice and resided but a short distance from them that she did join the presbyterian church, but her opinions were changed, and both herself and husband were zealous members of the Universalist church in that place.

My surprise was great, and my joy un-bounded. News so unexpected—so cheering, was like cold water to the thirsty soul. On the morrow I prepared to visit her, and easily found her dwelling. Loiza had heard of my arrival, and soon answered my summons, and bade me welcome to her fireside. There was a heavenly serenity in her countenance: and a placid smile that spoke the feelings of her heart. I enquired for her welfare, spake of the change in her views, and requested her to favor me with the reasons that induced her to change her religious faith. She readily complied, and I give the reader her ex-

perience in her own words, The summer after you left our village, was one of continual religious excitement. It affected all classes. My companions and associates were all hastening to the anxious seats, and inviting me not to remain alone and sink to hell. Their warnings and ex-hortations produced sensations which I cannot describe, and I consented to attend the protracted meeting, and if possible to obtain religion. The preaching was of a terrific nature, calculated to inspire terror and awaken all the fears of the human heart .-My friends urged me ; the minister entreated; my mother advised-at last I took a seat with the anxious. Many and fervent were the prayers offered for me; and while others prayed, I wept. But no mortal can jority know what I endured. At meeting, I was men.

miserable; at home I was wretched. My slumbers were disturbed, and my days pass ed in misery and dread. I could not feel what others said they felt; and without this, I was told I must be lost, forever lost! Often have I prayed that God would close my eyes in death, for I had rather be summoned to the realities of the future, than be so long in suspense.

But the darkest clouds will give place to a milder sky, and the most violent storm will spend itself, and be succeeded by a calm; so the human mind will, after a depression restore itself to its accustomed level, and my mind became in a measure, calm and tranquil. This was observed by my friends, and I was told that this was conversion, that I had now got religion and must immediately join the church. I hesitated! I felt different, it was true; but this could be accounted for without a supernatural agency. Our minister used his influence to induce me to join the church—he pronounced my conversion genuine, and pointed the danger of falling world, and being lost forever .-Prompted by these considerations, I joined the church.

'But I was never happy! There was an awful uncertainty in all that I believed; the most worthy men in danger of damnation, and what could others expect? I was afraid that I had deceived myself, my neighbors, and my God! And if I had not, there was chance of salvation; the event was doubtful; the danger certain.

'About this time I gave myself to George T. and we were married. He was not a member of the church, though he was not opposed to its creed and was very regular in his attendance on public worship, and we might have lived happily, had my mind been settled on the subject of religion.

One year after our marriage, I received some news which stung me to the very soul. If I had been told that my George had become a drunkard or a robber, I could not have felt worse. I heard that he had be-come a confirmed Universalist, and had united himself with the Universalist society in this place. I then thought my cup of mis-ery was full; and in secret I gave vent to my tears. My imagination sketched before me the future condition and character of my husband. I thought all other vices would follow after the reception of such a doctrine, and concluded that in a few years our property would be gone, and that I should mourn over the treatment I should receive from an intemperate husband. When George came home, I told him what I had heard, and asked him if it was true. He told me that what I had heard was strictly correct; that his mind had long been made up, but he had said nothing to me because he knew that I was very much opposed to the doctrine. I said considerable to him, and uttered sentiments which should never drop from the lips of a wife. My husband's feelings were much wounded, yet he reproached me not, but rose and left the room. As soon as he was gone, my sorrow was great; I had wounded the feelings of one of the kindest of husbands; and I vowed with myself to do so no more: but while I resisted his opinions, I would allow him the quiet enjoyment of them.

Soon after this, I was called to part with my father, who though a Presbyterian, did not belong to the church. Our minister alluded to the circumstance at the funeral, and said that he knew of no salvation for those who were beyond the pale of the church .-Such words were like mildew to my heart; I knew that if my father was lost, there was no hope for me: and I nearly gave myself up to despair. This sermon shortened the days of my mother, for she was never well afterwards, and in four weeks from the day my father was buried, my mother died, and new what it was to be an orphan.

Our minister being absent, I complied with the request of my husband, and the Rev. M. B. the Universalist clergyman, was invited to attend the funeral. I had never seen him, and his very name filled me with dread .-When he came to the funeral, he spake in a tender consoling manner; in a manner very different from what I had expected. From our attachment to our parents, he taught us to learn the love of God; he presented the character of the Savior in a glorious light; we saw him at the tomb of Lazarus, with the weeping sisters; we saw him bringing to life the widow's son; and going about doing good; and in short, Mr. B. poured into mind such consolation as I had never known before.

'Agreeably to the custom of our village, I attended Mr. B's church the next sabbath. to hear the funeral sermon. I went without prejudice, resolved to get all the good I could. In a fair, candid manner he proceeded; his words were clothed with solemnity, and when he closed, I could have responded 'it is truth.'

'Though I was pleased with this sermon, had not the most distant idea of being a Universalist. I had many strong, and to me insurmountable objections to the doctrine; at my request, Mr. B. was invited to our I laid before him my objections, and was astonished to see with what case he removed them, and strengthened his opinions by an appeal to the Bible. The next Sunday found me in Mr. B's congregation; and the next sunday, and the next, and after listening to his sermons on the extent of salvation, and the evidences that it would be enjoyed by all the family of Adam, I could longer doubt; I was happy!!

'When I left the house convinced that God was the Savior of all men, all nature seemed changed: the heavens seemed to beam with gladness, and the earth to rejoice: the cattle upon the hills; the lambs skipping from pasture to pasture seemed to say, "God

'I entered my dwelling,-every thing was changed; all was new; my Bible was no longer that dark, that sealed book: light beamed from its pages, and glory from its words. I read the promises with delight, and wondered that I had so long remained ignorant of them. I turned my Bible over, and found salvation, salvation, inscribed on its pages; and with confidence I took the cup of salvation, and shouted—"I know that my redeemer liveth."' M. H. S. Hartford, Jan. 24th.

Ohio.—It has been stated that the present German population of Ohio is about 150,000, and rapidly increasing—of these 30,000 are voters. They are excellent citizens and farmers, many of them wealthy, and the ma-jority are, or soon will be, independent

ersons have obtained a more correct knowedge of human nature than Bonaparte; and but few have ever acquired such control over the human mind. It is said that there was once a formidable mob rioting in the streets of Paris, and carrying devastation wherever they went. One of his Generals was sent out with a body of infantry to disperse the mob. He read the riot act. They laughed at it. He threatened to fire upon them. They defied him. He opened upon them a fire with blank cartridges. As volley after volley was discharged and not a man fell, the mob laughed to scorn their impotent efforts. At last the general was compelled to load with ball. But by this time, the passions of the mob were so excited, and they had become so familiar with the harmless discharge of musketry, that they stood firm when the balls came. They were gradually prepared for it. A pitched battle was the result and it was not sill after an improve result, and it was not till after an immense massacre, that the infuriated populace were dispersed.

At another time, when the ravages of a Perisian mob were scattering terror through the city, Bonaparte led on at a quick step several companies of artillery. Immediately upon arriving at the scene of devastation, the soldiers, retiring to the right and left, opened upon the riotous multitude, the formidable cannon. Not a word was said; not a moment of hesitation intervened; but at once the voice of Bonaparte was heard in the thunders of the artillery, and the com-pact mass of the multitude was ploughed through by the cannon ball. The mob, unprepared for such decisive measures, and terrified at the havoe, fled with the utmost precipitancy, in every direction. Then did he pour in the blank charges. Peal after peal thundered through the streets, adding to the consternation of the affrighted multitude, and in less than five minutes, scarce a solitary straggler was to be seen. Such were the measures which this extraordinary man adopted, and which gave him an ascendency ever the public mind almost unparalleled in the history of man. Some one afterwards suggested to him that it might have been more merciful, if he had tried the effect of the blank charges, and then, if necessary, had proceeded to extremities. But he very justly replied, that by such tardy measures, the mob would have had time to collect their courage, and many more would have fallen before they would have fled. The principle illustrated in this anecdote, is of universal application. Real benevolence prompts to decisive measures. The mother who first coaxes; then threatens; then pretends to punish; then punishes a little; is only making trouble for herself and sorrow for her family. But, on the other hand, if she promptly meets acts of disobedience, and with firmness, and inflicts necessary punishment, decidedly and at once, she is in the most effectual way, promoting her own hap-piness, and the best welfare of her child.

Important Discovery. We are informed by two gentlemen who lately passed through Syracuse, N. Y. that Mr. Avery, the propri-etor of an extensive iron foundery in that place, has made a most important discovery in relation to the casting of iron. The best kind of earth used in founderies is, we believe, brought from Canada. Mr. Avery analyzed this earth, and found it to contain a certain proportion of blue clay. Following this up by a series of experiments, he discovered that if common fine sand was mixed with common blue clay, in the proportion of one-tenth part of clay to nine-tenths of sand, it would constitute the best possible composition for casting that he had ever used. Even the most delicate castings came out perfectly free from sand, and required no sort of cleaning by vitriol. He dismissed ten of his cleaners on the spot. Mr. Avery has taken out a patent for his discovery, and estimates that his new composition will make an immense saving in the expense of iron founderies—in the diminution of labor, the cheapness of sand, and the disuse of vitriol in the process of cleansing. [Brattleboro' Vt. Press.

-A new State is rising up in MICHIGAN. the west. Michigan, but yesterday unheard of, except as a wilderness, is growing into mportance, soon rank as a state of the first magnitude for trade and population .-No inland country in the world can compare with it for facilities in navigation, and none according to its age, population and circumstances, has a greater trade. A number of steamboats and lake vessels are constantly olying in the trade with Mackinac, Detroit, Chicago and Ohio, and so long ago as 1821, the amount of its exports exceeded 53,000 dollars. Steamboats now ply between De-troit and Buffalo, carrying multitudes of settlers to the former place, and immense cargoes of produce back, which will eventually, when our communication with the lakes is completed, be brought to this city.

Situated as Michigan is, between the west, the south, and the east, and as we have remarked, with greater facilities for extensive inland water communication, than any other country on the globe, with a fertile of which millions of acres are fit for the plough, with a healthful climate, and with a concurrence of circumstances inviting a northern population, which like the waves of the sea, is ceaselessly setting to its shores, it must soon rank high as a state. [Phil. Price Current.

[From the Western Methodist.]
A GENEROUS ACT. On Saturday week before last, as the Rev. F. E. PITTS, of this city, was a passenger on board the steamboat Tobacco Plant, Captain Organ, a scene occurred, the description of which cannot fail to touch every generous heart. The boat was rounding to for the purpose of effecting a landing about 16 miles above Clarksville. The curvature in the course of the boat had made a proud swell in the water and a whirlpool near the wheel of the boat. The Rev. Mr. Pitts had just stepped out from breakfast upon the guards of the boat, with a segar in his mouth, and saw a child, about four years old, belonging to Mrs. Rama, Captain Organ's sister, playing on the guards. The child was suddenly precipitated into the boiling waves near the wheel of the boat. Without waiting to give an alarm or a thought to his own danger, Rev. Mr. Pitts plunged in after the child. As he struck the water, the child had sunk; and while he was somewhat embarrassed with his overcoat floating out upon the waters, he watched the rising, caught the child as it came to the surface, and swam ashore with the senseless little sufferer, and had the happiness to see

[From the 'Mother at Home.'] But few | its suspended vitality return, and to place it | in the hands of its mother. Such was his possession of mind, that he kept his segar in his mouth until he reached the shore. grateful feelings of friends at such a rescue may be imagined; they can never be described.

" Teach me to feel another's woe." There are few lessons taught mankind that convey so much, in so few words, as that above quoted. It embraces all that is kind, charitable, generous, wise and good—a volume could add no more. If we could only contemplate its importance, and follow the instructions to be derived from it, we should find the most tender sympathy for the welfare of man possess our hearts, and experience the feelings of cheerfulness in contributing to each other's good-of kindness to the afflicted-of mercy to the unwary-and of delicacy in condemning or censuring.

What might we not enjoy if such feelings were more general? With all our improvements, we seem to learn but little of kindness and forbearance but rather to study the art of condemning than that of reclaiming.

HYMEN was a beautiful youth of Athens, who for the love of a young virgin, disguised himself, and assisted at the Eleusinian rites; and at this time he, together with his beloved and divers other young ladies of that city, was surprised and carried off by pirates, who supposing him to be what he appeared lodged him with his mistress. In the dead of the night when the robbers were all asleep, he rose and cut their throats. Thence making his way back to Athens, he bargained with her parents that he would restore to them their daughter and all her companions, if they would consent to their marriage;— which proving very happy, it became the custom to invoke the name of Hymen at all

Soft words turn away anger.-The horse of a pious man, living in Massachusetts, happened to stray into the road, a neighbor of the man who owned the horse put him in pound. Meeting the owner soon after, he told him what he had done, 'and if I catch him in the road again,' said he, 'I'll do it again.' 'Neighbor,' replied the other, 'not long since, I looked out of my window in the night and I saw your cattle in my mowing ground, and I drove them out, and shut them in your yard ; and I'll do it again.' Struck with the reply, the man liberated the horse from the pound, and paid the charges him-

Grand Committees. A delegation to consist of Three Hundred persons, are about to be sent from New-York to Washington, as a representation of the people of that city, and to exert all their influence to promote the adoption of some measure which will relieve the embarrassments under which the country now labors. A deputation of Seven hund red are about to leave Philadelphia, for the same purpose .- Boston Mer. Journal.

Education .- The New-York Mercantile Advertiser says, that all the children in the kingdom of Prussia, between 7 and 14 years of age, are in course of education, except about 11,000-(the whole number between those ages being 2,043,030)—while in the city of New-York, there are from 10,000 to 13,000, within the proper ages, who do not go to any school whatsoever; yet, where suffrage is universal, education ought to be. Prussia has a population of 12,726,000; the city of New-York a population of 170,000.

The average of deaths yearly in Europe, out of a population of 210,000,000, is 5,256,-000, which is equal to one fortieth of the whole: this, however, varies unequally be-tween the north and the south. The former have but I death in 44, while the latter was 1 in 36. Out of 1,000,000 of inhabitants, the deaths amounted to 22,201 in the counties situated in the north of France, and 27,-800 south of France; or a difference of 5,000—equal to 1 to 100 of the population.

PONDS AND LAKES. A writer in the Cincinnati Chronicle, notices "those exquisite sheets of water," called in Maine and New Hampshire, by the diminutive name of "Ponds," and remarks: "While we have exalted the names of our literary and moral institutions, we have degraded those of our natural objects. A school is an Academy or an Institute; an Academy a College, and College an University. But a mountain is a hill, a lake a pond, and a River a creek or branch. The White hills (White Mountains) are higher than any mountain in Great Britain, and twice as high as Mount Vesuvius. Sebago pond in Maine, and Winni-piseogee pond in New Hampshire, are Lakes more than half as large as those of Constance and Geneva, and twenty times as large as the celebrated lakes of Cumberland and Westmoreland. Indeed this part of Maire and the adjacent part of New-Hampshire might with propriety be denominated the 'Country of the Pond, in Bridgton, thirty miles from Portland, is of the same dimensions with the largest lakes of Cumberland and Westmoreland, (Ulswater and Winandermere) each being ten miles long, and from one to two broad. The distinction between a miles pond and a lake is indefinite; a lake has a river or rivulet running out of it, and a pond has no outlet.

Best preparation of Black Lead for clean ing stoves, &c .- Mix powder of black lead with a little common gin, or the dregs of red port wine, and lay it on the stove a piece of linen rag; then with a clean, dry and close, but not too hard brush dipped in dried black lead powder, rub it till of a beautiful brightness. This will be found to produce a much finer and richer black varish on the cast iron than either boiling the black lead with small beer and soap, or mixing it with the white of an egg, &c. which are the methods commonly practiced .- Dr. Cooper's Edition of Domestic Encyclopedia.

The Berkshire (N. J.) Advocate states, that a young lady of New York, who wore an ultra fashionable frock and pantalettes, being on a visit to her friends in New Jersey, was apprehended and carried before a Dutch Magistrate, on the charge of wearing man's apparel! The Goth fined her five dollars and costs, for the breaches of the statute in that case provided.

The number of revolutionary pensioners on the rolls, under act prior to 1832, is 11,-034; invalid pensioners, 3,785.

The number of militia in the United S. according to the latest returns, is 1,345,116.

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable For sale, Dr. Holmes' Dulcified Vegetable
Compound and Deabstruent Pills.

A SAFE, and efficient medicine for all those labor.
A ing under diseases of the Lungs, such as Cougla, membranes of the throat, and organs of the mucu from the cheat of the membranes of the throat, and organs of the cheat of the membranes of the throat, and organs of the cheat of the membranes of the throat, and organs of the cheat of the digestive organs and as a preventative of Concipally of native plants, and acts as a gentle stimulation of the digestive organs and as a corrector of the important of the digestive organs and as a corrector of the important of the digestive organs and as a corrector of the important of the disorders of the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor. Entaining its efficacy upon himself in cough, spitting ministered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills each, ed in a pamphlet giving directions for its use—also of the disorders, who are constantly supplied with the Nedicines.

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JAUNDICE BITTERS. Positive or no Pay. DENNISON'S BITTERS of legitimate origin, emanating from no less a personage than the great Dr. Lettsome of London, and have been in successful operation in this country for more than twenty-fine years. It is a spring medicine, which yield; all in circust to holling water.

operation in the serving medicine, which yields all in virtues to boiling water.

The Jaundice is discovered by want of appetite, contiveness, oppression and dullness; at times an irresulble propensity to sleep, and at others to great watchfolness; a yellowness is by degrees diffused over the complexion, tinges the urine, and the whole of the fluids are infected with bilious secretions, and in process of time, the blood acquires a rendency to dissolution and putrefaction; in these cases it either degenerates into dropsy or ends in apoplexy—to remove these unpleasant, and in some cases alarming sen-ations, Dennison, Bitters are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a vinous or even a watery infusion.

monto similar remedies, all or nearly all their qualities may be extracted by a vinous or even a watery inliving. This medicine is particularly serviceable in habitual costiveness, and to an oppressed and weak stomach—i is the most natural vermifuge, and may be given to children, with the greatest safety and effect; it is gratefully warm and pungently aromatic, expels wind in the easiest manner, without inflaming the bowle; it is extremely serviceable in all seasons, especially on the approach of warm weather, when by the use of this remedy the stomach is fortified, digestion promoted, and a free perspiration produced. It is singularly serviceable in Dropey, by giving tone to the solids, cariching the blood and invigorating the whole system.

Persons leading sedentary, inactive lives, are most subject to these complaints; all therefore in such a simplett to though not immediately aware of its inconvenience, would act wisely by securing a continuance of healths.

would act wisely by securing a continuance of healthy means of this generous stomachic, as well as epicas and bon-vivants, who wish for a delicious and delicate preparative for the appetite, the best companion at the festive board. These bitters are sold wholesale and retail-and for

exportation, by the proprietor in London, and F.G. COOK his agent, Augusta, Me. and B. SHAW & CO Gardiner. March 21-3a

Parley's Magazine.

(Go-Circular

To Parents, Teachers, School Committees, and all who feel an Interest in the Improvement of Youth.

It is not quite a year since Parley's Magazine was commenced. During that short period he musier of subscribers has increased to 20,060, and the wak has received, every where, the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its mostrusive lessons have, we trust, often had a salutary influence on the juvenile mind and heart. It has also found its way to the school room; and many classes of young pupils have been cheered twice a month by the welcome voice of the teacher bidding them to by aside, for a few days, the class book which they have read over and over, perhaps twenty times, and read the praces of Parley's Magazine. aside, for a few days, the class book which they have read over and over, perhaps twenty times, and read the pages of Parley's Magazine. The demand forbet work, to be used in schools, is rapidly increasing. Encouraged by such unexampled success, the Pub-lishers have resolved to render it still more worthy of

so liberal a patronage; and not to remit their exe-tions till they see it introduced into families and school, throughout the whole length and breadth of the United

In this view they have secured new aid in the Editorial department. The late Editor of the Juvenile Rambler, who, in addition to his qualifications 25 2 writer for the young, has the advantage of many years experience as a Teacher, will henceforth assist in conecting it.

We propose to present, in the progress of each rol-me, a great variety of interesting and important topwe propose to present, in the progress of each to-ume, a great variety of interesting and important top-ics, among which are the following.

I. Natural History—Of beasts, birds, fishes, re-tiles, insects; plants, flowers, trees; the human

II. Biography—Especially of the young.
III. Geography—Accounts of places, mani IV. Travels and Voyages, in various parts of the

V. Lively Descriptions of the Curiosities of Neture and Art, -in each of the United States, and in other VI. Lessons on Objects that daily surround Children

in the Parlor, Nursery, Garden, &c. Account of Trades, and Employments.
VII. Particular Duties of the Young—to Parents, Teachers, Reothers.

Teachers, Brothers, Sisters, &c.
VIII. Bible Lessons and Stories.
1X. Narratives—Such as are well authenticated— X. Parables, Fables, and Proverbs, where the

noral is obvious and excellent.

XI. Poetry—Adapted to the Youthful capacity and National Meetings. XII. Intelligence—Embracing Accounts of Juvenile Books, Societies, and Remarkable Occurrences.

Many of these subjects will be illustrated by numerous and beautiful engravings, prepared by the best states, and selected not only with a view to adora the work, but to improve the taste, cultivate the mind, and raise the affections of the young to appropriate and

work, but to inaprove the taste, cultivate the mind, and raise the affections of the young to appropriate and worthy objects. We would make them better children, better brothers, better sisters, better pupils, better sesociates, and, in the end, better citizens.

We beg the friends of education—especially parent and teachers, to view the matter in this light. Let and teachers, to view the matter in this light. Let children look upon the pictures, not as pictures merely, but let them be taught to study them. What can be more rich in valuable materials for instructive lessess than a good engraving?

more rich in valuable materials for instructive learns than a good engraving?

After this brief explanation of our principles and purposes, we ask the co-operation of all who rectie this Circular. Will you aid us, by your influence in this great work—the formation of mind and character for the rising generation? Will you assist us all for the rising generation? Will you assist us all for the rising generation? Will you assist us all for the vising generation of the first of the stories and lessons of Parley's Magazine?

Every single number of the new volume will have strong paper cover, abundantly sufficient to present the work in good order for binding, and for use schools.

The yearly subscription being but one dollar, of friends will perceive the impracticability of keeping open so many thousand accounts. It is therefore in dispensable that we should require payment always a advance. dvance.
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